



1081

CHRONICLES

OF THE

✓
New York Odontological Society. ✓

DECEMBER, 1874.

CHRONICLES OF THE ODONTOLOGICAL SOCIETY.

And it came to pass that the Odontologues, one of the lesser tribes of the people dwelling in the land of the Gothamites, between the river and the sea, said to their friends and neighbors, Come up now and let us gather ourselves together, and take counsel one with another. Behold ! we know that it is not good for man to dwell alone, neither for few to bear the burden of the many ; peradventure we may find that union that shall be our strength, and we shall get knowledge and understanding, and great good shall come unto us. And it was so, and in the twelfth month, which is the month Adar, on the fourteenth day thereof, the people were gathered together at the great city of Gotham to see what good thing might be found among the counsels of the Odontologues.

And it was night, and they were gathered in the house of one William, whose surname is Bronson. And Aaron, the son of Northrop, one of the elders of the people, had been appointed to rule over the tribe. Now Aaron was a mighty man of valor, and greatly beloved among all his people, and he was like unto Saul, the son of Kish, in that he was taller by head and shoulders than the rest of the people, and he was a goodly man to look upon.

And he arose and cried with a loud voice, saying, Men and brethren, hearken unto me; and a great silence fell upon all the multitude. And he said, Behold ! we are gathered together from near and from far ; now, therefore, in the name of my tribe, I do welcome you to our counsels, and do beseech of you such care in your deliberations, that none may hereafter say Why did ye so ? but that contrariwise your action may be such that the reproach which we have justly labored under, of claiming to be teachers or doctors, while we were not, may be removed, and that we may shew by our speech, tempered with grace, that we speak the truth and the words of knowledge, and that science has no mean disciples in our tribe.

And Aaron continued and spake again. Behold, there were two who were to have been with us, and to have joined their wisdom to ours in this gathering, but the angel of death passed over the land, and they are gathered to their fathers, and we mourn this day their loss. And Aaron made an end of speaking.

And there arose a voice from among the people, Let certain of our brethren come together and spread upon our record book and to our absent brethren these sad tidings. And all the people said, Amen !

Now when all these proceedings were finished, there arose one named Goodwill, and he took from his breast a roll, larger than the roll that Christian carried in his journey to the heavenly city, and he did read, about the space of five and forty minutes, concerning a way that he had devised to harness the thunderbolt to a tack-hammer, and to make it discharge itself in a multitude of small blows, instead of all at once, as is the fashion of thunderbolts.

And he proved before all the people assembled, to his own satisfaction, that his mallet was favored by the lightning, and that it would jar gently or violently, according to the number of jars employed, and that his battery was not a sell, but cells.

Now when he had made an end of all these sayings, Louis arose, whose surname is Jacque, and he did free his mind of two burdens that lay heavily upon it; one was the abuses of the patent office, which should be a power in the land for good, but which has become perverted, and no longer protects him who trusts therein; and the other was the exceeding slowness of the brethren to see how the electric fluid may be made to work for man, and save him many a backache and much weariness.

And all the people gave ear to Louis, and when he sat down did clap their hands and applaud; and they answered, He hath well said.

And Aaron arose yet again, and the people well knew that he had somewhat to say, so they did give attention, and he spake to them after this wise :

“William, our host, is a small man, and a modest, and though he liveth not by the vineyard of Naboth, neither by the threshing floor of Boaz; nevertheless, he knoweth that ye have come from far, and that ye are fasting, and he hath prepared meat for you; loaves of bread and a few small chickens, lest ye faint by the way. Wherefore I beseech you tarry not all of you here, but go, in companies of about two score, and refresh yourselves, but see that ye leave something for those that shall come after.”

And after the space of about forty minutes the host saw Edward the Black, wandering aimlessly about, and he stopped him and said unto him, Behold, I know now that thou hast not obeyed the voice of Aaron, neither hast thou eaten of my cheer. And Edward answered and said, How knowest thou that I have not eaten? William said unto him, Because even now as I came by I looked and beheld a large amount still unserved, enough to feed many men withal, so knew I that thou hadst not partaken.

Then did Edward, being thus reproved, descend, and obeyed all the apostle's injunction and more too, and he did eat all that was set before him, asking no questions for conscience' sake. And the next day there was a famine in that house.

And when all the people were filled, and every man had become acquainted with his neighbor, and had said unto him that he was pleased and happy, then took every man his departure, and left his peace with William, the host, and that night did William sleep the sleep of the just, and it was sweet.

And the next day, when it dawned upon the multitude that they had work before them, they were all assembled together with one accord in one place. And William, the scribe whose surname is Jarvie, arose and read the roll of one Cutler, a great and mighty man whose home is in the setting sun ; and the paper did set forth what he knew about amalgams, and the composition thereof, and the weight thereof, and the value thereof ; and all the people did clap their hands, and with one accord did pronounce it good.

And scarcely had the clamor died away when Thomas the doubting, commonly known as the Chandler, arose and began to read, and as he read, a great silence fell on all the multitude, for the roll that he read was written by the other Thomas, the believing Thomas, surnamed Hitchcock, and he is taken to his rest, and all the tribe knew and loved him, and they did mourn sincerely for him, and when his last words were read in their ears, they hearkened and gave heed. And Hitchcock's paper was upon the same subject as its forerunner, and gave many interesting facts about amalgams that are not generally known, and that ought to be known by the whole tribe. So there was silence profound for the space of about an hour, and then, when the paper was ended, there arose a shout of joy and gladness that such a paper should have been written by him whom they loved.

And behold the sun gat high in the heavens, and it was near noon, and Edward the Black arose with still a third paper upon the same subject, and he had a just conception of the value of his paper when he declared that he should skip the greater part of it, as it was too tedious to read. And the people were wearied and not restful, nevertheless they were kind, and remained yet another forty minutes to hear the roll of Edward upon amalgams: and although it was like the crackling of thorns under a pot, still they sat it through to get at the kernel which came at the last. And he declared unto them, that of all the amalgams that are in frequent use by the whole tribe, not one was in the slightest degree detrimental to the human health, provided that they be not used as an exclusive diet. And while they remain in

the teeth as fillings, he asserted that no mercury could be found in the oral fluids from never so much amalgam well put in.

Now when he had made an end of speaking, a great hunger seized upon all the people present, and as it was not the time for the feast of tabernacles, they adjourned to the houses of the brethren, and to their several abiding places, to get bread. And when all had eaten and drunken, they came again to their assemblage, and William the scribe read a scroll relating to the Black art, the title whereof was Gold. And as he read, the countenances of the assemblage changed greatly; for some said within themselves, Behold! this paper is too deep for us, neither can we understand unless some man explain it unto us; other some said, It is well and good for us to be here, that our ears may hear the accumulation of the knowledge of this Black, for see, verily he understandeth the things whereof he speaketh, and by many trials which he hath made hath he proven the things that he affirms. And these latter were lifted up in spirit, and their faces did glow with joy, while the countenances of the former fell, and they murmured among themselves, Why should this fellow impose upon us things that are too deep for us, and that are no nearer to our understandings than molecules? Why doth he not give us something practical? And the people were divided in spirit.

Now when the scribe had made an end of reading, William the doughty, surnamed Atkinson, arose.

Now William was a mighty man of force among his people, and one of the elders, withal, and he cried out joyfully, Behold! this day is my heart glad and rejoiceth greatly that one of our number is able to give us such a paper as that. Never have I seen its like before, and I verily believe its equal has never been written. It is for this very thing that I have labored, lo! these many years, and now that my labors are bearing such fruit, my heart is filled with joy and runneth over toward this one Black, whom, not having seen, I love and am proud to number among my disciples.

Ye well know that I have often said unto you that the unconditioned differentiated the atoms, each after its kind, and their combinations begat rock, air and water, and that the spirit of evolution from the unconditioned, working in protoplasm by accretion and absorption, produced the organic cell; hence the protogene, eozoon, and the ephamera, the mollusca, the ascydian and the pentadactyle, the hylobate, the anthropoid ape, and so on to man, all the way from silex to seraph.

Crystalosophy, cellosophy and corpusculosophy, in their togetherness, constitute the tripod upon which natural philosophy may now stand erect—and William the doughty sat down; and no man dared to answer

him, neither murmured they any more among themselves, nor desired anything practical, for they were overcome with his words. Now after a space uprose Norman the Conqueror, the son of Kingsley, and he was small of stature, but great in his own thoughts, and he said within himself, Peradventure this people will consider me like unto one of themselves, whereas I am not. Go to! now, let me tell them what I have seen, then will they see as I do.

And he opened his mouth, and said unto them, Men and brethren, in the past time came an epistle unto me, saying that, forasmuch as certain of the sons of men were hatchet-faced and sharp in their visage, and of a V-shaped face, that all such should be regarded as fools, or the sons of fools or lunatics, and I believed not that witness, but I gathered my goods together and took my journey into a far country, and I visited all the fools and lunatics in that land, and other people saw I none saving only these fools and lunatics, and a few Cretins.

And after careful examinations, very searching, I turned again to the land of my fathers, bringing my sheaves with me. And he went on from thence and expounded the matter little by little for the space of about ninety minutes.

And all the multitude gave ear and were silent, for they were astonished at his doctrine, inasmuch as he spake as an authority and not as the scribes and the copyists, and when he had made an end of speaking, the people clapped their hands and rejoiced, and were exceeding glad, and said one to another Verily, each paper is better than another, and this last is better than they all.

And they longed for the evening to come, that they might still further hear what was in store for them.

So they separated and went each his own way to ruminate over all that they had heard that day.

Now when even was come, they all gathered themselves together with their friends and neighbors to the house of the Lord, Benjamin by name, and one or two who were not bidden came also. And Benjamin was disturbed in his mind, for saith he, Aaron tarrieth long and is not here, and I, even I, am next to the chief of the tribe, and it will be mine to call to order, and to bring order out of this disorder. And it grieved him sorely to do this thing, for he was a modest man.

And it was with him as with Naaman the Syrian, when Elisha bade him go wash in the Jordan, yea, more, it was as if the Jordan had been frozen over and he had been bidden to go wash seven times in the river. Nevertheless, being a just man, and one that feared to do other than that which it was his duty to do, he essayed the task.

And behold all his kinsfolk and neighbors became as lambs for quietness, and they lightened the burdens of the vice ruler with all

their might, for Benjamin was well-beloved among his people, and none would see him suffer.

So James the Trueman arose, and all the people hearkened. And he spake many a truth in their ears that night, and showed how the tribe might greatly enlarge its borders and its importance in the land, and he proved himself to be zealous of good words and works.

Then Thomas the doubting, who dwells in the land of the Athenians, arose and gave himself to consider the question of the young of the tribe, how best they should be taught to use their powers and to become useful for good among all the people of all lands. And James, the man of altitude, and descending from a Garret of Philadelphia, arose and said, Now am I rejoiced, and my heart doth swell within me to see and to hear the things that I now have heard. Behold! I have been ashamed of my brethren but now am I proud, and glad that they are here gathered together to enlarge their boundaries and to cultivate their powers and to become greater and better men than they now are.

And when he was set, there arose one from the same city, being prompted by Mac the Dean, the son of the scribe with the quill, and said, Verily our craft is in danger, and do we sit here tamely while the source of our wealth is attacked, and do not defend it? Behold! are not our Colleges already established, and bringing in large numbers to the tribe and large incomes to the Professors?

Should we let go of one rope before we have hold of another? Nay, verily, but come with us and for the same amount of filthy lucre will we give you more than any other one in the same calling. And his words pleased many of those that heard him, because of the saying about the rope.

But some were more noble than others, and some more dull, and they saw not the connection between the rope and the training of the young, and so a peace fell upon their minds, and they were tranquil. And they rose up to partake of the bounties of Benjamin, and to hold sweet counsel together over the cheerful cup and the cooling meats. And the next day, when all were gathered together again, one like unto the Conies, who are a feeble flock, asked if the continued extraction of the sixth year molar would not make a contracted jaw and end in the disappearance of the sixth year molar altogether.

And William the doughty arose quickly and said that from the days of Abraham down has it never been known that the Jews were different from other men, or any of their members wanting, though they have always been circumcised. And the chronicler was shocked at this saying, and his modesty wounded, and he departed thence.

And the rest of the doings of this tribe, are they not all written in the chronicles of the book in the hands of the scribe.

And each man went to his home rejoicing.

